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ENGLANDS REIOYCING AT THE PRELATS downfall.

OR, GODS GOODNESSE and mercy to *England* in delivering them from the cruell tyranny of blood-thirsty *Prelats*.

PSAL. 34.19.

Many are the troubles of the Righteous, but the Lord delivereth them out of all.

PSAL. 90.15.

Comfort us according to the dayes that thou hast afflicted us, and according to the yeares we have seen evill.

ENGLAND,
Printed in the yeare of the down-fall of the *Prelats*. 1641.

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THE PREFACE.

CHriſtian Reader, thou haſt here preſented unto thee in this ſmall Treatiſe, the cruell Tyranny of the wicked Biſhops, and Gods *goodneſſe and great mercy in eaſing the Land of them, in turning their plots to their own Deſtruction, and in making them a deriſion to all the world: Therfore let us all bleſſe and praiſe* God *for all his mercies to us, and long and deſire the downfall of* Rome, *and al his brood, with all the enemies of the Church, that ſo our Church may be a glorious Church, even to the coming of our* Lord Ieſus Chriſt, *even ſo be it,* Amen.

Farewell.

Your Friend in *Chriſt.*

ENGLANDS REIOYCING

at the *Prelats* downfall.

Or,

Gods goodneſſe and mercy to ENGLAND in delivering them from the cruell Tyranny of blood-thirſty *Prelats.*

PSAL. 123.3. *Have mercy upon us O Lord, have mercy upon us, for we have ſuffered too much contempt.*

PSAL. 120.6. *My ſoule hath too long dwelt with him that hateth peace.*

PSAL. 119.126. *It is time for thee to worke O Lord, for they have deſtroyed thy Law.*

THere ever hath bin, and is now, and ſtill there ever will be (ſo long as the world ſtands) enemies againſt the Church and People of *God*; bloody enemies, cruell Tyrants: but ſtill the *Lord* ever hath bin, and is now, and will be the delive-

Gods people will have enemies, as long as they continue here.

deliverer of his People, the *Lord* doth confound their enemies and trap them in their own snares; they lay baits privily to intrap the Righteous, and are snared in their own snares; the *Lord* who sits in heaven, and eyes and beholds the wayes and plots of the wicked: he wisely orders and contrives their own plots to their own Destruction, as witnesse that hellish Powder Treason of blood-thirsty *Prelats*, who sought to have blowed up the whole Assembly of *Parliament*; and when they thought themselves most sure, then *God* discovered it, and turned it to their own Ruine.

The wicked lay snares for the Righteous, and are snared themselves.

Papists are cruell Tyrants to Gods people and Church.

And also in Queen *Maryes* dayes, how cruell were they to all Christians, insomuch that whosoever would not turn to them to worship *Baal*, there was no mercy with them, but to fire and faggot they must gee, bloody-minded men they were. But yet the *Lord* in the end did overthrow them and consumed them; they must not alwayes Tyrannize over *Gods* people: For though *God* let them alone for a time, yet in the end he will laugh at their destruction: *The rod of the wicked shall not alway lye on the backe of the righteous*, *God* will ease them, and deliver them.

In Q. *Maryes* time were bloody dayes with the Papists.

No mercy to be had of Papists.

God will overthrow their plots.

And now also *God* is very good to his people, farre beyond all hopes or expectation: for our Lordly *Prelats* have so Lorded it over all *Gods* people, as scarce any have bin free from trouble, but that the Bishops our Lordly *Prelats* have persecuted them by Pursevanting knaves, some way or other: and their impudencie was grown to such a height, that Ministers dare hardly Preach; and if they did, they were tyed to a just houre:

God will not forsake his people.

Pursevants are knaves by *Bonnings* confession.

and

and Pursevants were redy to insnare them if they spoke any thing against Popery: Nor people could not assemble themselves together in any duty in private, much lesse publick, but they were had before his Grace, and were mocks and scoft at by the name of *Puritans*, and many other absurd names, so that they had the world at their beck and command, that all the world groaned under them, they were (I meane our Lordly *Prelats*) a burden both to Church and State.

That was because they would have brought in Popery under the name of Religion.

Bishops were never more hated then now.

How had they corrupted *Gods* worship, abused his Ordinances, despised his Ministers, rejected his Word, dishonoured his Name, prophaned his Sabbaths, persecuted his people, and robbing *God* of his Honour. O Brethren, these are grievous things: and when a Land is guilty of these things, the *Lord* must needs avenge himselfe, as saith the *Lord*, *Shall not I visit for these things?*

The *Lord* hath bin very much wronged.

and justly might the *Lord* have done it.

Consider in the first place, how they have corrupted *Gods worship*, in turning their Table *Altarwise*, and rayling of it, and making the people come up to it, and kneel round about it; in reading their Second Service there, and in consecrating the Table or Chancell, as though the Table or Chancell had bin more holyer then any part of the Church else; and also in wearing the white Surplice, Lawn Sleeves, Tippet, foure corner Cap, &c. as though *God* required these outside Ceremonies, when as indeed this is a corrupting of *Gods worship*, and so bowing at the Name of *Jesus*, as if that were above *Jehovah*

1.

They all are for the outside *worship*, and never look a fter the heart within.

Secondly, consider how they have abused thine ordinances, in setting up of Idolatry and Superstition,

2.

All things were hatefu ll to him, but Idolatry.

ſtition, and labouring to pull down thine Ordinances by their good will: they would not have us have a Lecture once a week, nay not on the *Lords day*: for they ſet out a Book for Liberty on the *Sabbath*, in ſpending the afternoons in Sports and Paſt-times, and ſo putting down all Sermons in the afternoones, as one of the *Prelats* moſt notoriouſly boaſted and ſaid, *I thank God I have but one Lecture in all my Dioceſſe*: ô moſt wicked Blaſphemour, to thank *God* that he hath done wickedly: ô this is a high contempt of *Gods* Ordinances, and abuſing them, when men ſtrive with all their might and maine to ſubvert the Ordinances of *God*, as our proud *Prelats* did.

But this was the way to their own deſtruction, as now you ſee.

Thirdly, conſider how they have contemned and deſpiſed the Miniſters of *God*, as that they would not ſuffer them to teach: for if they did, they muſt cringe, and bow, and be very Ceremoniall; or elſe if they will not, they are clapt up in Priſon. And of late that ſinfull Synod made an *Oath*, that all Miniſters muſt take, and ſo they thought to inſnare all good Miniſters, for none would take it that feared *God*, and then by thi *Oath*, they would have ſilenc'd all good men, ſuch a plot it was, that one would have thought all the Devils in hell could not have thought: but now it is cleane contrary to their expectation.

Fourthly, conſider how they rejected his Word in adding and diminiſhing what they pleaſed, and in being careleſſe and negligent of his Word in rejecting *Gods* Word and Religion, & ſetting up of a Religion of their own, and in making a ſet forme of Prayer, as they pleaſed, for Miniſters to

ſay

say before their Sermons, as if so be none were so holy as they (as they thought themselvs) when indeed none were so wicked as they: ô this rejecting of *Gods* Word would have caused him to have taken it away: For where a People once rejects his Word, then he departs from them.

Fiftly consider, they have dishonoured his Name, by swearing by his Name, as *Lord*, or *God*, as many of our *Prelats* doe, who (at least should know better) doe, yea many of our Ceremoniall Ministers, that will come out of a Tavern or Alehouse, and goe up in the Pulpit to preach, and call upon the name of *God*, whenas this is a dishonouring *Gods* name, and a mocking him to his face, when they say and promise one thing, and doe clean contrary. *God* commands us to *honour him*, and we dishonour him, to honour the creatures, wicked men.

Sixtly, Consider how they have prophaned his Sabbaths, in giving men liberty on the Sabbath: wheras *God* hath set it apart to be kept holy to himselfe, they gave liberty to men to prophane the Sabbath, to make it a day of mirth and Pastimes: ô this is most abominable, they contradict *God*, and break the Fourth Commandement, wherein *God* has commanded men to keep the Sabbath day holy: and how is it kept when they keep it unholy, and prophane it?

Seventhly, Consider how most barbarously they persecuted *Gods* people, in dismembring and disfiguring, and whipping, and Pillorying and Fettering, and Imprisoning, and Banishing, and Silencing, &c.

Three Worthy Champions of *Christ* suffered all patiently.

As first, in cutting off those Three Worthy mens Eares, Mr. *Burton*, Dr. *Bastwicke*, and Mr. *Pryn*: and then Fining them, and Banishing them to Perpetuall Imprisonment, which was against both the Laws of *God* and men: for they were not found guilty of any thing: ô it was most cruell dealing, not like Christians, but as dogs. And also good Dr. *Layton*, that hath bin both branded and whipt, and his nose slit, and Imprisoned. And Mr. *John Lilburne*, that hath bin whipt and gagged, and Fettered, and Pillorified, and Imprisoned. And so many other of *Gods* Children did the Lordly Prelats persecute, and Tyrannize over. How did they Lord it over all men in their bitter High Commission, worse then the Spanish Inquisition: but Pride now hath had a fall, *they now are fallen into the Pit that they digged for others.*

This was the Christian mans tryall.

All will turn to their owne ruine.

Robbing *God* of his glory, giving all to the creatures that *God* should have.

Seventhly, they robbed *God* of his glory, and honour, they forsook the living *God*, and set up Images, and Idols, and they worshiped them: this was in some places, and they would have had it in all places, had not they bin croſt of their designes; for how many scores of Ministers had they Silenced, and set up dumb dogs in their Rome, that so they might (when all good Ministers were put out) rule as Lords and Kings, and every one should have honoured them: for in their Courts they sate like *Gods*, and not like Men, making every one subject to them, and thus they robbed *God* of his honour: ô these were heavy things, and certainly *God* will be avenged of these *Prelats*: and indeed now he hath begun, in that he hath turned all to their own ruine and destruction. *God* in

pitty

pitty and mercy towards his people, called a Parliament, which *England* longed for, contrary to our wicked Bishops mind: for they little thought of a Parliament, for if they had, they would never have Tyrannized so as they did; they thought they might doe what they would, for no body durst say, why doe you so? The truth was, they neither feared *God* nor man, for if they had, they would have thought then that *God* would have called them to an account for all, and then they would not have done so: but *they were departed from the living Lord, and did according to their own hearts lust*, as in *Ie.*9.13.14. *They have forsaken my law which I set before them, and have not obeyed my voyce, neither walke thereafter. But they have walked after the stubbornes of their own hearts.* Yea they have walked very stubbornly before *God*, doing all things contrary to *Gods* will, as in *Le.*26.1.40. *They have walked contrary unto me*: and therfore saith *God* in the next verse 41. *Because they have walked contrary unto me, therefore will I walke contrary unto them.* *God* will serve them in their own kind: for *they that forsake him, he will forsake them, and leave them to their own destruction*: as you see he hath done these Lordly Prelats: they forsook *God*, and *God* forsook them, and hath brought them to their own destruction: that wheras before they sate as Lords and Kings in their Pallace, now they sit as Prisoners in their Prison, yet they never thought of this, nor if any had told them of it, would not have beleeved it: for they thought it was impossible, they had so seated themselves. And I dare be bold to say, that had not the *Lord* crossed their wicked designes by

Miserable are all they whom the *Lord* departs from.

They are descended from their Palace to their Prison.

this time *Canterbury* would have bin entring into his Popeſhip: for as a worthy Knight ſayes, *He pleads for a Popeſhip under the name of a Patriarch*, and it was too true, as was apparent by his actions, and by what he intended to doe; as to have ſilenced all Godly Miniſters with that damnable *Oath* hatcht in Hell; and then we ſhould have had fire and fagot. But ô bleſſed, and for ever bleſſed and praiſed be the *Lord* our *God*, that hath eaſed the Land of this great burden: for they are of late hated of all men, both Scotch men, and Engliſh men: for they by ſending over the Scotch Service Book, and impoſing it on them, was the cauſe of all this: they could not be content to rule and Lord it here, but they muſt there alſo too, & ſo made a rod for their own back: for they by that meanes brought the Scots hither, and ſo they bred hatred between the two united Kingdomes, and would have made them pierc'd their ſwords in one anothers ſide. But the wiſe *God* hath now brought them into ſhame and confuſion, that now our Lordly Prelats hang down their heads, for this happy Parliament hath quell'd all the *Canterburian* Faction, that now they have nothing to ſay: and now I beleeve they wiſh they had never bin Biſhops at all, but ſome handicraft Trade, which indeed there are too too many more, are more fitter for the Plough then the Pulpit, Idoll Miniſters, that are negligent in *Gods* worſhip, and in preaching his Word, when as *God* ſaith, *Curſed are they that doe the worke of the Lord negligently*, Jer. 48. 10. And how negligent are our Lordly Biſhops, that do not preach once in a whole year, when

But the little great man was deceived.

when as Bishops should be preaching Bishops, and not Lording Bishops: for in *Zacha.* 11. 17. *woe unto ye Idol shepheards that leave your flock, the sword shalbe upon you, &c.* And yet how many Idoll shepheards have we now that famish their flock, and are idle and lazie? and how many Idoll worshipers such as worship Idols, when *God* forbids it, as in *Levit.* 19. 4. *Ye shall not turne unto Idolls, nor make your molten Gods, for I am the Lord your God: yet they made them graven Images, and worshipped them, for all that the Lord forbids them, and they walked every way stubbornly against God:* and therfore sayes *God* in *Pro.* 1. 24, 25, 26. *Because I have called, and ye refused, and I stretched forth my hand, and none would regard, but have despised my counsell, I will laugh at your destruction, and mocke when your feare cometh.* And also in *Jer.* 9. 13. *Because they have forsaken my Law which I set before them, and have not obeyed my voyce, I will send a sword after them till I have consumed them:* So that *God* leaves those that leave him, yea those that walke not in the way of *God* shall not prosper, as you see these wicked Prelats that did all according to their own wills, and so run headlong to destruction, for those things which they sought the ruine of others with, have turned to their own ruine; and *England* hath great cause to *rejoyce at their downfalls*, for they were enemies to *God* and his people; as in *Lament.* 3. 59, 60. *Lord thou hast seen our wrongs, the fore judge thou our cause. Thou hast seen all their vengeance, and all their devises against us;* and 64. *Therfore give them a recompence according to the works of their hands* Now the *Lord* hath refresht his people wonder-

Nothing that they take in hand against the godly shall prosper. *Zach.* 9. 9.

Lament. 3. 59, 60.

The *Lord* will recompense them.

fully

full, in relieving of them: for now the *Lord* hath brought home those 3 Worthies, that were Banished so farre, contrary to all our expectations, for few thought to have seen them all here alive againe: but all things are possible unto *God*. And so in setting at liberty other Captives, as silenced Ministers, and others. O this is a great mercy, that *God* out of his free mercy and love to his people should give them such a gracious deliverance from the cruell Tyranny of these Prelates, who ruled and raigned as Lords over them: for the wicked must not thinke alwayes to Tyrannize over them, and thinke the *Lord* will not avenge himselfe of them, no, no, for the *Lord* hath promised to his people the utter ruine of their enemies at last: yea, the *Lord* hath said, *All things shall worke together for the best of them that love him.* And therfore, though they be persecuted, it is not alwayes, it is but for a time. Now *God* will stand up to plead their own cause, that wheras before his people were called in question, and Imprisoned; now they who called them in question, are called in question themselves, and have the same punishment inflicted on them, as they would have inflicted on others: for our Lordly Bishops, and other inferiour Doctors, that silenced other good men, are now silenc'd themselves, and that according to justice: for there is no Court like unto the *Parliament* for justice and equity; now all things are called in question that were wrong, to be set right. But in my Lords Court at *Lambeth*, there was nothing but injustice. Pursevanting knaves would come and domineere and carry any one, who they would, before

God can do all things.

Gods cause shall be pleaded.

They are paid with their own coine.

No Court like unto the *Parliament*.

No justice at al.

before his Grace, and make them spend their money, and their time; and in the end know not why, nor for what; they were brought in, and there was no helpe at all for it. But here the *Parliament* is a Court of justice, doing no man wrong, but righting the wronged, and easing the oppressed. And I hope the *Parliament* will take it into consideration, that there may be no Bishops, for the Church may be governed without Bishops: or at least, if there be, to curbe them of their power, that if they doe ordaine Bishops, that they may be preaching Bishops, and not Lording Bishops, not have so much power and Authority as they had, and not so many benefices, when many good men are without: but I leave all to that grave and honourable Assemblies disposing, beseeching *God* to protect, and keep them, and continue them together.

And yet there was no remedy!

No Bishops. No Bishops.

Bishops that will preach, it may be wilbe accepted of.

But to conclude, here you see *Gods* goodnesse to his people, in curbing the Prelats: and here let all take notice and observe (all that are the enemies of the people of *God*) that it is in vaine to plot or contrive any mischief against the godly, seeing that *God* turnes all to their own ruine, seeing that *God is their God, and they his people*, yea they are *his Jewels*, and therefore he will have a care of them, that none doe hurt them: why then this is for great terror to the wicked, that *though they sit up early and late, night and day to invent mischiefe and wickednesse against the people of God*, yet it is in vain, for all is turned to their ruine: why then Brethren in *Christ*, rejoyce all ye godly, *shout for joy, thy King cometh unto thee.* O here is matter of great joy,

For Conclusion.

It is in vaine to work mischief against the Church of *God*.

Gods people are his delight: therefore he will have a care of them.

Zach. 9. 9.

joy, *Christ* is come to bring deliverance, all the enemies of the Church, and his Gospell is falling, the *Prelats* downfall is hastening; and then the Gospell of *Jesus Christ* will flourish more then ever before, and shine more clearer: for so long as the enemies of it raigned, it could never shine forth in its cleare light: therfore let it be alwayes all our Prayers to *God*, that he would accomplish the downfall of *Babylon*, to ruine that man of Sin. And *Lord confound all the enemies of thy Church and people: let them be confounded and put to shame that seek after my soule: let them be turned back, and brought to confusion that imagine mine hurt.* Psal. 35. 4.

It is begun already.

FINIS.

Written by an ill willer to the Romish brood.

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